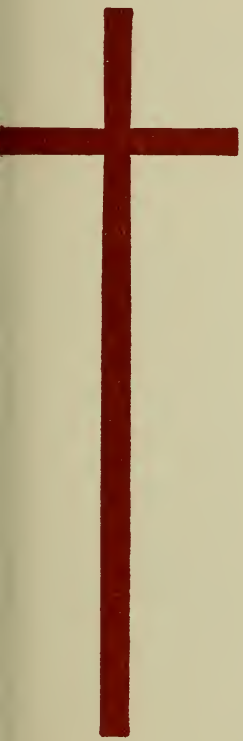
the Chaplain

JOURNAL FOR PROTESTANT CHAPLAINS



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JUNE 1959

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

By C. JULIAN BARTLETT

Dean of Grace (Episcopal) Cathedral
San Francisco, California

theological assumptions of the Declaration of Independence

ISAIAH 26:1-2; JOHN 8:32, 36

ON JUNE 7, 1776, in Philadelphia—the city named for and dedicated to brotherly love—Richard Henry Lee of Virginia arose in the Continental Congress and moved that the thirteen colonies of America were "and of right ought to be, free and independent states."

Young Thomas Jefferson, with the help and wisdom of Benjamin Franklin and John Adams, composed in eighteen days a document that will live forever in the annals of the history of civilized men. On July 4 this year we shall celebrate the 183rd anniversary of the adoption of that document. The Declaration of Independence remains today as the pre-eminent symbol of freedom and of precious rights for all Americans.

It is not my purpose here to discuss the political philosophy which found sublime expression in that document. I shall, rather, attempt briefly to relate the theological assumptions of the Declaration of Independence to relevant teaching and revelation of our Lord Jesus Christ.

That there are theological assumptions supporting the Declaration is unquestionable. That there is an urgent need for Christian Americans to refocus their thinking upon those assumptions is also un-

questionable. For there is always a danger inherent in all symbols: namely, that people will use the symbol as an end in itself and lose the truth it was intended to symbolize. An outstanding example of this danger appears in our use of the cross. We find it easy to glamorize and glory in the beautiful crosses we use in churches. Yet all too seldom can there be found any evidence that Christians are offering a love that is willing to suffer for the healing of broken relationships!

The Declaration of Independence is a powerful document! It is heady wine! Is it not true, however, that in this generation we often find much ado being carried on by "patriots" who apparently are blind to their negations of what that document declares? This is the very substance of idolatry: the use of a symbol as an end in itself.

Let us turn, then, to our scriptures, to the Declaration itself, and to the revelation of our Lord.

The prophet Isaiah declares to the people of Judah that they shall have a "strong city" when God's salvation stands as the walls and bulwarks of that city! Salvation—that is, "right relationship with God"—shall be the only walls and bulwarks necessary to make their city strong. And the gates of that city shall be opened to the righteous nation which keeps the truth. Let us keep this before us as we look at the theological assumptions of the Declaration.

In the very first paragraph we find these words: "When, in the course of human events, it becomes necessary for one people . . . to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them . . ."! The Declaration nowhere attempts to prove that statement. It is assumed to be true. It becomes evident immediately, therefore, that the Founding Fathers believed that God ordained his creature man to enjoy separate and equal station and that his natural law was an implementation of this design.

In the second paragraph we hear these familiar words: "We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; . . ." Again, there is no effort to prove the statements. They are assumed to be true. "All men are created equal" and "are endowed by their Creator with certain unalienable rights."

The last paragraph of the Declaration begins as follows: "We, therefore, . . . in general congress assembled, appealing to the Supreme Judge of the World for the rectitude of our intentions, do . . . declare that these united colonies are, and of right ought to be, free and independent states. . . ." Again, without any burden of proof, the same Creator is acknowledged to be the supreme judge of the world. And it is under his judgment that the American leaders place the rectitude

of their intentions.

Lastly, the great Declaration ends with these words: "And for the support of this . . . , with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." Once again, with no attempt made to prove the assumption, the Fathers declared their firm reliance on the protection of Divine Providence.

These premises, then, become patently clear:

1. The laws of nature and of nature's God entitle a people to separate and equal station.

2. All men are created equal and are endowed by their Creator with certain unalienable rights.

3. The rightness of our intentions —and therefore of our actions—is subject to God's supreme judgment.

4. The Protection of Divine Providence is relied upon for the support of the whole case.

Now the first two of these major premises, it should be noted, do not arrogate to the people of this country any specially privileged place under God's sun. If the laws of nature and of nature's God entitle the people of the United States to separate and equal status, then other peoples are entitled to the same status. And if all men are created equal and are endowed by their Creator with certain unalienable rights, then all men are—not just a few here and there around God's earth!

The point we should see here and remember, my friends, is this: The rights claimed for us by the Declaration may be ours by divine design, but they are not exclusively American rights—nor are they rights for only certain people within America. He who presumes to declare these things to be true must be careful that he means what he says.

There are two levels at which this has relevance to our national life today. There are minority groups within our own nation that are denied the equal rights and station which this Declaration of Independence and the Constitution guarantee to them. We cannot glorify these documents in one breath and frustrate their primary assumptions in another without putting the lie to our glorification! Again I declare to you that this is the very substance of idolatry!

At the level of our international politics, too often have we been found propping up old regimes that frustrate the same major premises. We do so usually on one of two grounds: either we say we cannot "interfere" with the internal affairs of another nation, or we say it is not expedient to antagonize a friendly nation. These words, we all can recognize, make a mockery of our lip service to the Declaration!

There is a clearly relevant revelation of our Lord to this principle. The Gospel of Matthew tells of a centurion who came to Jesus to ask him to heal a sick servant. When Jesus said he would go to the centurion's house, the man answered

with a great confession of faith: "I am not worthy to have you come under my roof; but only say the word, and my servant will be healed." It may be assumed that the centurion, being a soldier, was Roman, not Jewish; for Jesus then said: "Many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom [who obey not and believe not] will be thrown into the outer darkness."

Yes, many shall come into the kingdom and sit down with Abraham, Isaac, and Jacob. They shall enjoy status and dignity and blessing before the God and Father of us all. We—you and I—enjoy the fruits of great truth declared in the Scriptures and reflected in the Declaration of Independence. But we have not been chosen exclusively for these blessings. There are other people, at home and abroad, who are entitled also to the same, if we are! Pray God that Americans will rediscover this truth in our time!

The third and fourth major theological premises of our Declaration are the logical sequence if the first and second are indeed true: (3) The rightness of our intentions —and therefore of our actions—is subject to the judgment of God; and (4) We must rely upon the protection of Divine Providence for the support of our conviction.

Now Jesus was a sincere patriot of the Jewish nation. We may recall how on that first Palm Sunday he wept over Jerusalem as he beheld the city! Yet his was not blind, ignorant patriotism. It was not "My country, right or wrong." "The sons of the kingdom will be thrown out into the outer darkness." He did not equate the Jewish state with the kingdom of God, where no wrong or evil could exist. He told his compatriots: "The kingdom of God will be taken away from you and given to a nation producing the fruits thereof."

Jesus thus tried to teach that any state—even including the Jewish one —is subject to the judgment of God. Therefore if the state arrogates to itself unwarranted claims, it shall fall under the divine judgment.

Ninety years after the Founding Fathers placed the whole of their future under the judgment and providence of God—and in so doing reflected clear Christian teaching—another great American leader, standing on a bloody battlefield, was once again to put into immortal words the same principle: ". . . this nation, *under God*. . . ."

Now another ninety years and more have passed, my friends, and amid the humanistic and sacrilegious arrogance too often heard in our land there is need for Christian men and women to stand forth and declare these great truths again and again!

We are a nation blessed seventy times seven by a provident God and Father of us all. The basic, fundamental strength of this nation depends in the end upon the degree to

which our people will acknowledge their blessings as coming from our Creator and upon the sincerity with which they accept the judgment of God.

Humble and penitent people will show forth the praise and glory of God. Proud and arrogant people sow the seeds of their own destruction.

In recalling the words of the prophet Isaiah and of our Lord Jesus Christ. let us once again declare our faith. our loyalty, our thanks, and our worship to the God and Father of all!

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." "And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed."

A Vacation Prayer

O Lord, the earth is thine and the fullness thereof. We would ascend into thy holy hill. We would consider the lilies of the field and behold the fowl of the air. Like thy Son, we would walk by the waters and commune with thee who art the God of the depths as well as of the heights. Help us to be still and know that thou art God.

We pray, our Father, that we may spend the days of our vacation for more than physical recreation. May we find a spiritual and moral re-creation. May we count time lost unless it brings us true renewal in mind and soul, and impels us to rededicate ourselves to thy will and way.

We are mindful, O God, of those who do not have opportunity for refreshment which the countryside can bring. Especially we pray for children whose homes are tenements and whose playgrounds are the narrow streets. Help us to help them out of our abundance and thereby find ourselves doubly blessed. May thy spirit live within each camp for boys and girls as it offers them clean air, clean sport, clean faith in thee and in themselves.

Grant that new and precious assets may be added to our lives in these days—the simplicity, the faith, the courage that belong to us who are both children of nature and children of God, through Jesus Christ our Lord. *Amen.*

—Franklin P. Cole

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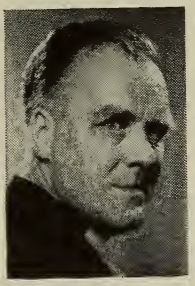

By JAMES T. CLELAND
Dean of the Chapel
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DENOMINATIONAL ECUMENICITY

THIS essay is a required performance. Our editor has requested that I comment on an article in the April 1958 issue—"We Can Preach Doctrinal Sermons," by Chaplain Rutan—and on some correspondence which it elicited. The exposition was a sound analysis of the topic, written with doctrinal understanding and with helpful practical suggestions arising out of the author's own wrestling with the subject. The critic, another senior chaplain, raised one caveat: Doctrinal preaching often tends to be denominational in its emphasis and, as such—judging for his language—is anathema to the objector.

Well, now, here's a how-do-you-do; and who am I—though I am a Presbyterian teaching in a Methodist school and dean of a university chapel (interdenominational)—to tell chaplains, in the unique ministry of the armed forces, how to preach doctrinally? Let me just think out loud with you about the dilemma, knowing that I cannot solve it.

The first fact which faces me is that, though we were ordained *into* the Protestant ministry, we were ordained *by* and commissioned *by* a denomination. We may be Protestants in a vague, inclusive sense; but we are Baptists, Congregationalists, Lutherans, and the like in our *de facto* loyalty. It is no use to say that this should not be in the chaplaincy; it just *is*. We may make—perhaps we must make—adjustments, but a denominational interpretation of Protestantism is inevitable, even ultimate, for most of us.

I have written before of the chaplain, Baptist by upbringing and conscious commitment, who will celebrate the sacrament of baptism for the infant children of Methodists, Presbyterians, and the like, but will not baptize the infant children of Baptists. This is a working compromise—blessings on him for it—but it does reveal what he *really*

believes about the ordinance of baptism. He will do, in love, in an enforced interdenominational situation what he will not do voluntarily within his own confession, what he cannot do and remain a good Baptist.

We may be God's soldiers in the army of Protestantism, but the loyalty to our own ecclesiastical regiment is psychologically primary. How can a Disciple and an Episcopalian believe the same doctrine on baptism or the Lord's Supper, and yet how can they avoid preaching about such recurrent sacraments or ordinances? There is no unanimous answer, in truth; there may be a working answer, in love. Is truth or love the superior virtue in the New Testament—or is that too simple a dilemma?

The second fact which faces me is that even though we might unite on The Apostles' Creed as a minimum statement of "catholic" doctrine for Protestants, the fun begins when we start to interpret it. Shall the emphasis be placed on "born" or "Virgin" in the phrase "born of the Virgin Mary"? Is "the resurrection of the body" synonymous with "the resurrection of the flesh"? Did Jesus descend into Hell, Hades, Sheol, the abode of the dead, or didn't he? I still fall over my own tongue on that one when we affirm the creed in a Methodist house of worship! Personally, I'm all for "the harrowing of Hell," but the church that employs me isn't. Now, in a symposium on The Apostles' Creed the listeners could be *instructed* by Protestant chaplains of different ecclesiastical persuasions. But what is the chaplain, from a denomination that does not use this creed in corporate worship, to do when he is on his own in a service that contains Episcopalians and Methodists and the whole conglomeration of nonconformists who are individuals at heart and in spirit? Omit the creed? Write a new creed? What do love and denominational loyalty and Protestant affirmation demand, in conflict?

The third fact which faces me is that a "return to the Bible" is no solution. One simple fact disunites us. Do we affirm that the Bible *is* the Word of God or that the Bible *contains* the Word of God? This is no playing with words; it is a quite serious disjunction, even *within* denominations. Chaplain Rutan preached on "Our Faith in the Bible," but would he dare say that the chaplain who succeeded him would say "Amen" to his exposition? Wouldn't a similar circumstance prevail regarding his sermons on God, Jesus Christ, and immortality?

This essay—that is, this "attempt"—has been very negative thus far. But we had better admit the difficulties. Is there nothing positive to be added? Here are a few working suggestions.

First, do we know even the fragmented or biased or "orthodox" interpretation of the Protestant doctrines of our own ecclesiastical

regiment? I asked sixteen seniors at the Duke Divinity School for a statement on substitutionary atonement, and not one could give, on the spur of the moment, an understandable résumé of this commonly accepted dogma. We ourselves need to do some reading on the matter first, so that we may know what our denomination has the right to assume that we know.

Second, have we personally so lived by the doctrines that we can communicate them in our sermons? I am convinced that the possibility of its being preached is *the* test of a doctrine. I asked a theologian how the doctrine of the Trinity could be expounded from the pulpit, and he answered: "Only through the modal heresy." I commented: "Is it, then, a heresy?" He looked surprised and answered: "I never thought of that, but I shall." Jesus came "preaching" the good news. If it cannot be preached, is it the "good news"? And can it be preached before it is believed unto life by the minister himself?

Third, is there any preaching that is not doctrinal? Perhaps this ought to be phrased: Should there be any preaching that is not doctrinal? Doctrine expresses the compassing of the whole life of man in his relation to God, to his fellow Christians, and to non-Christians. We must preach doctrine because it is the gospel-teaching which men believe so that they are "saved"—that is, so that they are "healthy." But some of our flock never grasp this in down-to-earth fact.

I sat with a mother recently, in the early hours of the morning, after her six-year-old daughter died. She commented: "We go to church. It is the proper thing to do in our social stratum. But we do more than that. We teach Sunday school. We tithe. And now I realize that I don't know what it's all about." What had she heard? Or, had she heard but not understood? Whose fault was it, the pulpit's or the pew's? We preach doctrine that men may be saved by hearing and believing it.

Fourth, surely there is a central core of major doctrines, or do we major on minors? There is an ecumenicity in the chaplaincy—forced, perhaps, but real—which may point the way to a basic set of articles of the faith for blessed living. It may have to be a minimum statement, so far as words are concerned. But connotation enriches denotation, without necessarily undermining the denotative definitions of the words. Cannot we jointly recognize conscious commitment to Jesus Christ, whether the formal ceremony be confessor's baptism or confirmation or joining the church after a young communicants' class? Does *God* do something at the Lord's Supper, whether we technically call it sacrament or ordinance? Is there a common appreciation of the unique relationship of Jesus and God, whether we view the virgin birth as a biological fact or as a

(Continued on page 24)

By EDWIN T. DAHLBERG

THE CHURCH and the National Conscience

This ringing statement of principle comes from an address made recently in Hartford, Connecticut, by the president of the National Council of the Churches of Christ in the U.S.A.

THE church must in a sense function as the conscience of the nation. This does not mean that the church can speak authoritatively for all the people of the United States. The National Council of Churches, specifically, would in no sense claim to speak for all the 38 million members of its own constituency. It would be stupid to make such a pretension. But all the churches together, by open debate on the great issues of private and public concern alike, can help to shed the light of Christ on the pathway of the nation.

We are biblically authorized to do this. The prophets of the Old Testament made mighty pronouncements on the affairs of state, and were constantly consulted by governors and kings. Jesus, likewise, never hesitated to meet personal and public questions head on. We make a serious blunder if we think that our Lord confined himself to so-called "spiritual" matters of comfort, peace of mind, and family conduct. The big public questions of his day were those pertaining to the Samaritan segregation issue, the Sabbath laws, the relations of

Jews and Gentiles, the payment of the temple tax, tribute to Caesar, and the distance civilians were compelled to carry the baggage of the Roman military. It was the vigorous pronouncements Jesus made on these controversial matters that sent him to the cross. If he had confined himself to Mickey Mouse morals, he would never have been heard of.

The New Testament church, also, ventured into the realm of social action. The most notable example of this was the Jerusalem Study Conference described in the 15th chapter of Acts, chaired by James, the brother of Jesus. As a result of the discussion and the findings of this conference, there was transmitted to the Gentile churches a carefully worded pronouncement that clarified a number of burning issues. This statement asserted the freedom of the Gentile Christians from circumcision and the requirements of the Mosaic law. It defined the sex standards of the gospel. It cleared up, also, various questions as to dietary regulations and meat offered to idols. As we look back on these debates from the vantage point of the 20th century, we jump to the mistaken conclusion that these were exclusively religious and church matters. In those days, however, they were red-hot social and political questions, the answers to which left people open to the charge of being pro-Samaritan, pro-Jewish, pro-Gentile, pro-Roman, or pro-something else, as the case might be.

The church today, therefore, has a clear biblical mandate to teach and enlighten the conscience of our own generation on the life-and-death issues of our time, which are those pertaining to economics, race relations, bomb tests, disarmament, peace and war, and the separation of church and state. If we are silent in these areas, we are not keeping faith with the Scriptures, whether with the prophets and the lawgivers, or with Christ and the apostles in the New Testament. We are commissioned by the authority of the Holy Scripture to speak with conviction and power in all the areas of freedom, justice, and truth, providing always that we ourselves shall be humble and teachable, never pretending to an infallibility God has never given to any church.

Experiment in Interseminary Education

THE EXPERIMENT of an "interseminary seminar" is now completing its first year and seems likely to be continued and expanded in the future. The seminar brings together a small number of students, teachers, and institutions in the New York-New Jersey area to study "The Universal Church of Christ: Its Nature and Purpose." The seminar meets once a week for a two-hour session, moving around among the seminaries involved. Professors Robert T. Handy of Union Seminary and Howard C. Kee of Drew Seminary have guided the experiment through its first year.

LINK PREVIEW

NOTE TO CHAPLAINS: *In the next few weeks you will be receiving copies of the June and July issues of* THE LINK. *Here are some previews of important articles appearing in those issues. All but the last two are in the June issue.*

DUST AND DIVINITY
by Samuel D. Proctor

What is man? Your answer depends on who you are. The communists, for example, say "There is no God"; and so to them man is "a conglomeration of glands, urges, necessities, hungers, drives—that's all." But look at man through the eyes of Jesus and you see that he is capable of redemption—that he can move from dust to divinity.

MARRY IN HASTE: AND REPENT LATER
by Frederick W. Widmer

June is marriage month. So, appropriately, the Director of Family Education of the Presbyterian Church, U.S., discusses the importance of using your head as well as your heart when you fall in love.

ROBERT E. LEE—CHRISTIAN GENERAL
by Larry Fitzgerald

Some people think you cannot be a good soldier and a good Christian at the same time. The life of Robert E. Lee gives the lie to that statement. A friend of the private soldier, gentle, never proud or arrogant, understanding toward the North, no man deserves more the title of "Christian General" than Robert E. Lee.

"IT SCARES ME"
by Kenneth F. Hall

What are the ideas of a comic writer—what makes him tick? Charles M. Schulz, creator of "Peanuts," is a devoted Christian. Here is a feature that opens the door into the inner life of a religious artist.

BEAT-UP OR UP-BEAT?
by John R. Fry

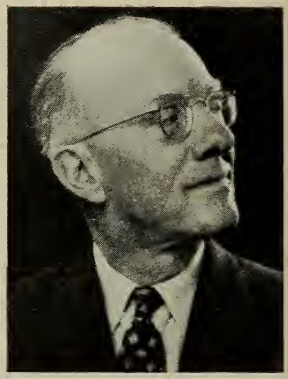
What about the so-called "beat" generation? What are they like? Are they hopelessly lost? Should the church point an accusing finger at these "cool cats"—calling them "immoral perverts"—or can the church reach them?

WHAT KIND OF A GOD IS GOD?
by Elmer G. Million

Of course people believe in God—but what kind? Is he a lover-boy, indulgent Daddy, the Unknowable, the process of growth in the universe—or is he a righteous God who demands goodness and justice? Is he personal?

By OSCAR CULLMANN

Visiting Professor
Union Theological Seminary
New York, New York



Unknown Words of Jesus

RECENTLY DISCOVERED AND NOT YET PUBLISHED

The following article is drawn from a lecture recently delivered in New York by the distinguished New Testament scholar from the University of Basel and the Sorbonne.

NEVER before in such a short time have so many important discoveries for the study of the Bible been made as in the last ten years. The discovery of the Dead Sea Scrolls, pertaining to a Jewish sect at Qumran, has been made known to the general public through a veritable flood of publications and lectures. On the other hand, the discoveries that were made in Upper Egypt at the same time, in 1946 and the following years, are much less well known. And yet from these discoveries comes a document that is in a more direct way a matter of consideration for the New Testament than the Dead Sea Scrolls.

To be sure, we do not want to fall into any sensationalism. When through an indiscretion it first became known in America that words of Jesus had been found, the newspapers, without knowing anything further than that, spoke of a fifth gospel. Such a statement is false in that we have had for a long time aprocryphal gospels, and not just one but a great number. We also know that none of these gospels can be put on the same level as our four canonic Gospels.

At the same time, I should like to remark at the very beginning that the document is much more important than all the other apocryphal gospels in that it contains a large number of words of Jesus that *could* be as old as the material in the canonic Gospels.

The document is only a small portion from the discoveries that have been made in Upper Egypt since the war. A complete Gnostic library has been found, containing 44 treatises in the Coptic language. These 44 treatises are divided among 13 papyrus books. They are not papyrus scrolls but what are called codices—real books bound in leather. The story of their discovery is rather complicated, and I shall give you only the most important facts. In 1947 the then director of the Coptic Museum showed a thick manuscript, one of the papyrus books, to the French scholar Jean Doresse. He had received it from a merchant, and now both tried to get to the root of the matter, to find out where the papyrus came from. After much searching, they discovered that many other papyrus books had been found at the same place and had come into the hands of the merchant. Doresse and his colleagues finally established that peasants in Upper Egypt, about 60 miles from Luxor, had found a jar containing these papyrus books in 1945 or 1946 near the village Khenoboskion in the district Nag Hamadi. The jar was standing in one of the old tombs that had been cut out of the limestone cliffs, where the peasants collect fertilizer. It is said that they lit a fire with one of the books to heat their tea and that they sold the others very cheaply. After many difficulties it was possible to buy up everything that could be found for the Coptic Museum. Before the complete collection had been assembled in the Coptic Museum, one of the manuscripts had been sold to the Jung Institute in Zürich. All the rest are in Cairo, but photographs of the texts are available also outside of Egypt.

The Coptic manuscripts that we have were written in about the third or fourth century, but they surely go back to Greek originals which are much older—some parts probably from the first half of the second century. They prove how widespread already Gnosticism must have been in Egypt. This movement is undoubtedly as old as Christianity itself. Roughly, it is a question of the attempt to include Christianity in a speculative philosophic synthesis of religion, philosophy, ascetic ethics, and various mystic rituals. In this synthesis the Bible is so misinterpreted, partly through the use of various Oriental myths, that the great Christian truths of the history of salvation appear only as the outer dress for something completely different. Christianity is just one element among many others. Such movements and attempts exist even today, not only in societies that are more or less close-

ly connected with Christianity, but in some theologies. We have no trustworthy sources on the beginning of Christianity in Egypt, but it is probable that it was from the very beginning more or less Gnostic. Judaism, too, had taken on a speculative character there.

It would be tempting to speak about this whole Gnostic collection, for it shows us just how great was the danger that Christianity would be swallowed up by this movement. We are able to understand better the battle of the church fathers against this heresy. Until the present we knew the teachings of the Gnostics primarily from the opposition of the church fathers, especially Irenaeus; for the church had destroyed their original works wherever it could.

But however tempting it might be, we cannot discuss the collection as a whole any longer. We shall speak rather of *one* of the documents contained therein: the collection of the logia of Jesus. This is surely the most important part of the whole discovery, and it will undoubtedly occupy New Testament scholars, especially those interested in the Gospels, for decades.

It is now to be expected that there will be a whole flood of writings. It will perhaps be even worse than was the case with the Dead Sea Scrolls! I myself was initiated into the secret at the very beginning by my colleague Professor Puech, who found and identified this document among the rest of the Gnostic collection. Since 1956 I have been in possession of the text, and I have had permission to deal with the logia in small groups of advanced students in Basel and Paris.

The document calls itself in the title "The Gospel of Thomas." However, it is actually not a gospel but a collection of words of Jesus without a narrative framework. Already this fact makes it nonsense to speak of a gospel like our four Gospels, for which it is characteristic to combine the words of Jesus with narrative. Here 114 sayings of Jesus are simply strung one after another with no more connection than the simple formula "Jesus said," "Jesus said." The order is based on such external considerations as catchwords without any essential bearing. Until now we had known only 14 of these sayings, and now we have suddenly the complete collection.

The basis of our new Gospel of Thomas is such a collection of sayings of Jesus, which must be very closely related to that used by our canonic Gospels. It includes four kinds of sayings: (1) those that are word for word the same as in our Gospels, (2) those that provide independent variants to the sayings in our Gospels, (3) those that are not found in our Gospels in any form but were known from citations in the church fathers, and (4) those that were formerly completely unknown.

A great number of the sayings in the basis of our collection can be found word for word in the

canonic Gospels, such as the sayings about the mote and the beam, the blind man leading the blind, that which is hidden and must be revealed, the prophet who is not acceptable in his own country, the one who has and the one who has not, hating father and mother in order to follow Jesus, and such beatitudes as that of the poor to whom the kingdom of heaven will belong. There are also many parables that we know from our Gospels: the sower, the thief in the night, the tares, the mustard seed, the marriage feast, the wicked tenants, the pearl, the hidden treasure. Especially important for the interpretation of our Gospels, however, are those sayings of Jesus that we know from the canonic Gospels but that appear in the newly found collection in a variant form. The variants are similar to those we can see between Matthew, Luke, and Mark, so that the new variants seem to be sometimes secondary and sometimes more original.

There is also a whole series of sayings and parables in the new collection that have *no* parallels in our Gospels. A few were already known to the church fathers as sayings of Jesus—as, for example: "Jesus said: He who is near me is near the fire, and he who is far from me is far from the kingdom." This was cited by Origen as a word of Jesus (Hom. Jer. 20:3). Or this one: "Split a piece of wood—I am there; lift the stone and you will find me there."

There are further sayings which have been until now completely unknown. I shall quote just a few of them. There are truly some pearls among them:

"Jesus said: If those who lead you say to you: Behold, the kingdom is in heaven, then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you."

This saying about circumcision reminds us of certain sayings of Jesus about the Sabbath: "His disciples said to him: Is circumcision useful or not? He said to them: If it had been useful, their father would have begotten them circumcised from their mother on; but the true circumcision in spirit is alone completely advantageous."

There are also unknown parables in the collection:

"Mary said to Jesus: Whom are your disciples like? He said: They are like small children who have settled in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us. They are completely naked in their presence, and so they will leave it to them and give them their field."

"Jesus said: Woe to them, the Pharisees, for they are like a dog lying in the manger of the cattle; for he neither eats, nor does he let the cattle eat."

"Jesus said: The kingdom of the Father is like a man who wanted to kill an important person. He drew

his sword in his house; he pierced it through the wall to see if his hand would be steady. Then he killed the important person."

I am at present preparing an explanation of each of the newly found sayings. The oldest elements are extremely important for the interpretation of our canonic Gospels. We have seen that the basis of our collection is very probably an older collection of the sayings of Jesus from the first years after the crucifixion, a collection similar to the one Matthew and Luke knew. Mark probably knew a collection very similar to the one we have. Finally, it must be mentioned that our collection is also important in cases where manuscripts of our Gospels are at variance with one another.

Have these newly found texts reopened the question of the canon? No, we have seen that the collection as a whole (with its title: The Gospel of Thomas) was rightly not included in the New Testament. It includes in its present form obviously Gnostic material. At least half originated in the middle of the second century, and the reviser of the present form was a Gnostic of that time who put the collection under the authority of the apostle Thomas.

As far as writings as a whole are concerned, our four canonic Gospels are the only ones on which we can rely. They remain the criterion. Again and again we must marvel at the fact that from the large number of primitive Christian writings only those were accepted as canonic which really came from the oldest time and which were free from heretical tendencies. In the language of theology, we must say that the Holy Spirit has been actually at work in the formation of the canon. Our new discovery is a further proof of this.

On the other hand, it is possible for previously unknown and yet genuine sayings of Jesus to be found in other documents which are not in the canon—sayings which, even when they bring no fundamentally new revelation, are capable of enriching and furthering our understanding of the canonic Gospels. And therefore we are grateful for this new discovery.

Great New University in Turkey

Mr. Harold Stassen has been appointed by UNESCO to be adviser to the Middle East Technical University, now being set up near Ankara.

According to *NATO Letter*, the plan is to set up one of the greatest educational establishments in the world, intended to train up to 15,000 students, mainly from Middle Eastern countries, in modern technology.

An area of 11,000 acres has been enclosed on the plateau a few miles outside Ankara as a site for the future university.

By STEPHEN OWEN TUDOR

Minister, Moriah Presbyterian Church
Caernarvon, Wales

Honor Thy Father and Thy Mother

A CLEVER crook collected substantial funds for himself by a tearful appeal to tenderhearted citizens of Pennsylvania on behalf of "the wife of the Unknown Soldier." This incident ought to dispel the foolish British notion that the Americans lack wit and imagination. Even your crooks have a sense of humor.

When I heard of this strange activity, my mind turned to the Fifth Commandment—although it may appear a far cry from the one to the other. (It is only God who knows how we get our sermons, and some congregations have been known to wonder whether *he* always knows.)

The Unknown Soldier is indubitably one of the most vivid realities in the contemporary American scene, as ours is in Westminster Abbey. His personality may be nebulous, but of his reality there can be no doubt. He means all the sacrifice and pain, all the triumph and deliverance, through which your great nation passed to another long period of freedom and service to mankind. His existence is as real as Thomas Jefferson.

His wife, however, is another story; for we shall never know whether he ever had a wife.

A famous British statesman, Ramsay MacDonald, is reported to have said, when he was left a widower with five children, that he could probably get another wife but that his children could never have another mother. A man who tries to live without a wife is to be deeply pitied, and certainly can never hope

for a full life. But it may be said that he can *exist* without a wife, whereas he would never have existed at all without a mother.

This brings us close to the Fifth Commandment, right up to its startling truth.

As a young undergraduate, I shall never forget the thrill of knowing for the first time of Descartes's *Cogito ergo sum*. It was similar to Gilbert Murray's first reading, on a spring day in Paris, the first sentence in Rousseau's greatest book: "Man is born free, but is everywhere in chains." This "*sum*" was something you could not doubt, because the more you doubted, the more real the "*cogito*" became. It was like driving a nail deeper and deeper into the wood of reality. But that was a long time ago. It would be pleasant to be back again in the frame of mind that elicited from an old professor the wise remark, "Not one of us is infallible—not even the youngest of us."

When I reflect on how little I *mean*, my own existence sometimes resembles that of the wife of the Unknown Soldier. Sadder still I feel when I reflect on what little I have achieved. Yet when I am assailed by doubts about my own existence, there is a reassuring confidence when I think about my father's existence, or the existence of my two sons. I am here on much firmer ground. The only person with whom I could talk through the night until the dawn came stealing in at the window, with no thought of the hours (and even then the conversation had not nearly finished)—that person was real, and is real, and will be forever real. Likewise my sons are very real because of the limitless horizon which now opens out before them, and more real still as they become conscious of something to perpetuate in an honorable tradition that didn't begin with them, or with their father.

A time has therefore arrived when I am glad to exchange my own individuality for something wider and firmer—my membership in a family.

The Christian religion emphasizes the value and destiny of the individual. There were ninety and nine sheep in the fold, and one out in the wilderness. The Shepherd went out after the one in the wilderness. Charles Dickens expressed this with unrivaled tenderness in that quest for Emily all over the continent of Europe—"fur and wide." Some of the philosophers followed the trail, particularly the great Bernard Bosanquet. Some of the statesmen caught a glimpse of it, especially John Stuart Mill and Thomas Jefferson.

This is surely a deep and abiding truth. The humblest member of any congregation, or the simplest private soldier in a regiment, is the brother for whom Christ died. Let us never lose sight of this truth.

At the same time, let us not forget what I have already mentioned. I could never have existed at all or

received the unspeakable blessings of friendship and love in this world without my father and my mother.

Very early in World War II one of my best friends, a liberal Jewish chaplain—a disciple of Dr. Claude Montefiore—told me that he had known personally eight thousand Jewish soldiers in Britain. Among eight thousand there had been only two or three cases of domestic unhappiness, and they were not very serious. With deep humility I confessed that this was a statement that could not have been made by any Christian chaplain in Britain. Honesty demands that we should acknowledge that a higher standard of conduct was attained by our Jewish soldiers on this important matter than by our Christian men. Surely it should give us much food for thought.

My friend explained that this was not due to some stiff line on the question of divorce. In fact, the rabbis have always been willing to grant divorce. But the glory of the situation was that the Jews did not seek it. The whole position rested on something far more real and true than an ecclesiastical or legal prohibition. What was that principle, in those dark days of agony, in the first two years, when Britain stood absolutely alone against the strongest brute force the world had ever seen? It was nothing legal. It was the love and respect the Jewish soldier had for his mother.

The Jewish mother is queen in her family. When the Sabbath begins and the curtains are drawn, it is the mother's honored role to light the lamp, that ageless symbol of God's presence with his people—a people gathered in families.

In these days when so much is heard about the state, welfare and otherwise; when our life is getting to be more and more regulated and regimented; and especially when all the pernicious influences of brutal and sordid crime are pouring into our homes through modern hideous devices; when cultured talk and genial conversation are becoming almost nonexistent, it is certainly time we went back to the very foundations of our moral and spiritual life.

Those foundations are laid, not in the state or the schools or universities, not in hospitals and clinics —excellent as some of these institutions are—but in the home. The home is prior to the church, and far more important whenever the church has ceased to be a home and become a mere institution like the state. The whole security of our life rests on the home and the family. The family itself rests on the father and the mother. The lad who really loves his mother is not likely to lack respect for any other woman, and is likely to honor as well as love his wife. The boy who has known a noble father has been brought a long way along the path of understanding what our Lord meant when he taught us that God is our Father. The dignity and status a son derives from that consciousness of being

first of all a son—and not a slave or servant or cog or bolt—that is the first essential foundation of a well-ordered and Christian society. Fatherhood and motherhood are certainly the greatest of all the blessings God has bestowed upon us. And this is the highest dignity.

Rudyard Kipling was right:

If I were hanged on the highest hill,
I know whose love would follow me still;
If I were drowned in the deepest sea,
I know whose prayers would come to me—
Mother o' mine.

Official U.S. Army Photo

Senior First Army, National Guard, and Reserve chaplains from the New England states, New York, and New Jersey are seen above attending First Army's annual two-day Supervisory Chaplains Training Conference on Governors Island. Maj. Gen. Frank A. Tobey, Chief of Army Chaplains, is fourth from the left, front row. Standing at the extreme right, front row, is Col. James B. Murphy, then First U.S. Army Chaplain. Chaplain Murphy was recently reassigned to Korea, and the new First Army Chaplain is Col. Charles E. McGee (see picture on page 44).

The wedding service interpreted for the couple about to be married

WHOM GOD HATH JOINED

By THOMAS S. GEE

THE marriage service itself outlines the secrets of married happiness. . . . Through the years the service has been revised . . . until each phrase expresses beautifully and powerfully the various aspects of married life. . . . The service as it is today may be divided into three main emphases.

I

The first emphasis is the priority of God's intent and purpose. A marriage is something "God hath joined." The words of introduction given by the minister as the bride and bridegroom take their places in the chancel stress the truth that marriage is God's idea and not man's. It is a divine intent. Our human incompleteness needs a partner. An old legend gives logic for the biblical narrative that Eve was created from Adam's rib. Not the head, for that might have given woman intellectual dominance over man. Not the foot, for that might have tempted man to walk over woman. But the rib, that portion closest to the heart. Thus out of love did God create woman.

The priority of God's relationship to marriage also stresses the couple's priority to one another. "Our Savior has declared that a man shall leave his father and mother and cleave unto his wife." With wisdom Jesus pierced through the dangerous possessiveness that occasions "mother-in-law" trouble, and that neurotic clinging which parents often impose upon their children.

Throughout the introduction, practical counsels are included in this love which "God hath joined." "Cherish a mutual esteem and love," the couple is told. Four times love is tied to a phrase that strengthens it and releases it from mere sentiment and passion:

"To bear with each other's infirmities and weaknesses." Here is the whole principle of acceptance. How often a counselor encounters in marital difficulty that inability of partners to read each other truly. During the period of their engagement they had had high hopes and

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expectations of their marriage. Each had put his best foot forward. Little habits and vices had been minimized —marriage would take care of them. But it didn't. The husband still kept up his drinking. The wife continued her habit of tardiness. Now the high expectations have bumped into low attainments, and despair has resulted. Frank and honest acceptance of each other is the beginning of hope in marital adjustment. In that acceptance there may be opportunity to probe for insights behind the problems without the barriers of hostility thrown in the path.

"To comfort each other." Yes, to comfort in the full meaning of the word's derivation: *con* and *fortis*, which means "to strengthen." Do we as marriage partners mutually strengthen each other, or do we take refuge behind our defenses and lob accusations across the battleground of our emotions? The moment husband or wife wishes to be superior or free from criticism, a marriage becomes a competition instead of a companionship.

"In honesty and industry to provide for each other and for their household in temporal things." Few people realize that Christianity is concerned with economics. Popular sentiment suggests that love and a dime are all that are needed. Indeed one of the favorite songs sung at weddings proclaims, "I come to thee with naught save love." This would be a shaky foundation.

"To pray for and encourage each other in the things which pertain to God." When we marry we should unite on something taller than ourselves. Like the spokes of a wheel, the closer we are to the hub, the closer we are to each other.

The introduction ends on the charge that the couple seriously confront the sacred union of their lives in the glad acknowledgment of God's priority of blessing. The prayer which follows the introduction asks that all of life, its cares and trials and comforts, be undertaken "as becometh Christians under thy heavenly guidance and protection."

II

The service now moves from the emphasis upon the divine priority as the resource for mutual enrichment, to the couple's participation with the business of daily living. Here the questions asked and the vows shared emphasize each partner's responsibility to the other. The minister puts the questions to the bridegroom first, "Wilt thou have this woman to be thy wife, and wilt thou pledge thy troth to her . . . ?" *Troth* and *truth* have the same derivation. Thus, a man pledges to his wife his true self, not his best foot forward, not some concept of what he may become. He gives his true self, "in all love and honor [note how honor strengthens love], in all duty and service, in all faith and tenderness." That covers the gamut of human participation, doesn't it?

Further, he is asked to "live with her, and cherish her." And that's a

large assignment. It's one thing to live with another person, to participate in the experiences of each day with some amount of mutual understanding. But, it's an even greater thing to cherish another person. That means moving over into the other's life, sitting where the partner sits in the fullest sense of shared insight and understanding. The moment the word *cherish* is added, a whole plus of human affirmation becomes a part of the marriage venture. But this is the command, "according to the ordinance of God, in the holy bond of marriage." The same questions are asked of the bride, and the same participation required.

The vows are undoubtedly the high point of the ceremony. The couple face each other and pledge their love in phrases that leave no doubt about the command of full and mutual participation. "I, Thomas, take thee, Jane; to be my wedded wife; and I do promise and covenant. . . ." The word *covenant* brings in the sacred bondage so meaningful in the Old Testament. A covenant relationship was a strong and binding commitment between God and man. Remember Jacob and his covenant with God? The word *promise* today needs that addition of covenant. Promises are so easily broken. A commercial advertisement for perfume alludes to it—"Promise her anything, but give her so-and-so perfume." The strength of a covenant is in the marriage promise. And what a contract it is: "To be thy loving and faithful husband. . . ." Fidelity begins in the mind and is that willing discipline which seeks within marriage the fulfillment which a casual morality suggests can be found without restriction. Fidelity is the willingness to put loving fences around your marriage in the knowledge that only within those fences are the things which build for peace and genuine enrichment. The gamut of human life is again covered: "In plenty and in want; in joy and in sorrow; in sickness and in health; as long as we both shall live."

The pledge and token of the vows exchanged is the ring. Here something occurs which is not witnessed by the wedding guests. The bridegroom usually passes the ring directly to his bride in token of their mutual participation as man and wife. Then the bride places the ring on the wedding book where a prayer of blessing is offered. See how aptly their human relationship is again touched by the guidance of God. A friend of mine once had inscribed on his own ring the words, "Each for the other." But on his wife's ring was the phrase, "Both for God."

The prayer of consecration, which follows the vows, lights up the whole intent of the husband and wife to share life by appealing to the power of God as their source of strength. It is one thing to know the road they might walk. It is another to have the power to walk it. "Granting unto them grace to fulfill. . . ." Here is the rescue of their good

intentions by the yielding of their selves to the Love that can fulfill the "vow and covenant between them made."

There follows the commission that pronounces the couple husband and wife, "according to the Ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

III

There still remains before the benediction one short phrase uttered by the minister as he places his hands over those the couple joined together, "Whom therefore God hath joined together, let no man put asunder."

This is the emphasis on perseverance. Let no man put asunder indeed. Most marriages today are put asunder far more by one or both of the individuals involved rather than by a third party. Marriages atrophy far more by lack of home nutrition than by alienation of affection. How many marriages fail simply because husband and wife do not work at them, and do not keep working at them? Remember the sign placed on a back road in Georgia, "Choose your rut carefully. You'll be in it for a long time." If a couple "settles down" maritally, the partners must make sure it does not become a rut of complacency. Life has a way of moving, and if persons sit still it can move away from them. So the wedding service's closing enjoinder urges the husband and wife to work constantly at their marriage, to work at it with the devotion befitting the highest vocation God has bestowed upon mankind.

DENOMINATIONAL ECUMENICITY

(*Continued from page 8*)

value judgment? Perhaps it is time for a group of Protestant chaplains to sit down—at first, without benefit of experts from the seminaries—to find what is primary in the Christian faith and what is secondary. Otherwise the compromises we make may worry us as signs of an elasticity of conscience rather than being the outcome of a breadth of mind infused by love. Love is a *sine qua non;* for love is at the heart of Christian doctrine, which is a reasonable interpretation and affirmation of what must be taught, believed, and lived if we are to be witnessing disciples and apostles of the God revealed in Jesus Christ.

Perhaps in a later article we may tackle the preaching of a single doctrine—for example, the Incarnation. But I think—I hope!—that groundwork had to be laid first so that we might know whereon we stand, for better or for worse, in our denominational ecumenicity.

CHAPLAINS AT THE HOGG FOUNDATION

By BERT KRUGER SMITH

This account of a popular seminar for Air Force chaplains comes from the Director of Mental Health Information Services of the Hogg Foundation for Mental Health of the University of Texas. . . . The story appears here at the suggestion of Richard B. Hughes, who wrote to say: "Many chaplains would join me in saying their month in Austin was one of the most profitable they have ever spent. I regard the Hogg Foundation experiment as a bold new idea in post-seminary education."

THE seminar idea was born during the summer of 1955 when Chaplain (Major General) Charles I. Carpenter, then Chief of Chaplains of the United States Air Force, and his staff analyzed a full year's data on counseling problems which had been submitted by chaplains throughout the Air Force. They discovered that at least half of the problems reported involved marriage and family difficulties. How

could they help chaplains gain new skills in this important area?

It was decided that a solid educational approach to the problem of human relations was necessary. After checking possibilities, Chaplain Carpenter decided to ask the Hogg Foundation to assist in planning such a training course.

Several days later in Austin, Texas, the telephone rang, and Chaplain Carpenter presented his idea to Dr. Bernice Milburn Moore (second from left in the picture shown), who heads the Foundation's work in national, state, and community service. She conferred with Dr. Robert L. Sutherland, director of the Foundation, and together they started investigating the opportunities for producing a series of seminars on the University of Texas campus.

Although the Hogg Foundation, since its inception in 1940, had been involved in many community-wide mental health programs, it had never undertaken a project with such broad implications as that proposed by Chaplain Carpenter. However, Dr. Sutherland and Dr. Moore immediately saw the possibilities, both for the staff in the behavioral sciences in the University and for the chaplains, in sharing in this type of seminar activity. Drawing from the faculty and other specialties, they began to prepare for an influx of 120 chaplains, thirty at a time, for four one-month seminars the first year. In October 1956 the first session began.

The chaplains who took the course represented practically all the major Protestant denominations. Members of the first four seminars were selected from air commands serving in forty countries of the world.

Before the first group of chaplains arrived, the seminar staff read and studied thumbnail sketches of counseling problems or situations which had been written by prospective participants from their own experiences and sent in through the Office of the Chief of Air Force Chaplains.

Members of the seminar staff felt that the social and behavioral sciences had much to contribute to stability in marriage and to improvement in human relations. They recognized that in the majority of cases, knowledge about human relations is paying dividends nationally in more stable marriages. The divorce rate for 1958 was half of that in 1948; the middle-income group is having more children than formerly; and couples are seeking professional help when their marriages get in trouble.

As an integral part of the University of Texas, the Foundation enlisted the help of faculty members who could bring the findings of basic sciences to bear on the problems of human behavior with special reference to marriage and family life. They came from the departments of psychology, sociology, and educational psychology. Dr. Glenn Ramsey, clinical psychologist, was

invited to become associate to Dr. Moore, director of the seminars. Clergymen, physicians, and psychiatrists were also called to assist. Role playing, group projects, and dramatized radio discussions were utilized, in addition to discussion groups and lecture sessions.

Some of the chaplains, recalling their own college and seminary work, expected the seminar to be a lecture course. Instead, new methods were utilized. The objective was to help each man acquire a better understanding of himself, the problems he faced, and the people he was going to serve.

Scientific research and clinical findings furnished the theoretical background for practical application to counseling problems. Counseling methods were reviewed and highlighted, mainly to show their relevance to the work of chaplains. Problem inventories were discussed, and actual problems were often acted out, with the chaplains themselves sometimes taking the part of the counselor or of a distraught wife or disgruntled airman.

The operation of the seminars might be seen by stepping into a large room in the Texas Union Building and viewing a typical afternoon session. The chaplains, in slacks and sport shirts, are seated around a hollow U-shaped square table. A role-playing demonstration has just been concluded in the open center of the square. Ralph and Janet, with their mythical marriage and just-as-mythical two children, have quarreled with each other in a nagging manner in which each has demonstrated his boredom with marriage, with life, and with each other. In this role-playing scene each has gone to a chaplain for counseling.

As the role playing ends, Dr. Robert Blake, psychologist, encourages group discussion from the chaplains. They begin a problem-solving process. For fifteen minutes they express themselves—a chaplain commenting on Janet's quick tears, another expressing the idea that Ralph may be too immature for marriage, and still another saying that their lack of educational background makes them fair game for such troubles. One chaplain notes that neither Ralph nor Janet goes to church.

Dr. Moore has been listening as the chaplains talk. In her comments she calls to their attention some of the possible reasons behind the behavior depicted. From time to time she refers to clinical or research studies that deal with such dynamics of behavior as have been witnessed. She also relates this session to the opening comments of Dr. Blake by explaining that chaplains need to encourage couples to work on their own problems in order to become involved in solving them.

Following her comments, Dr. Moore raises questions of the group regarding their own knowledge of the dynamics of behavior which might be drawn upon to understand

the meaning back of the problems that come to the attention of the chaplains.

And so discussion and analysis continue throughout the afternoon.

However, chaplains find that many factors contribute to their growing understanding. The atmosphere of a college campus, the availability of libraries, and the dormitory sessions with fellow chaplains become learning experiences in themselves.

Social contacts may include outdoor picnics on one of Austin's lake sites or Sunday afternoon parties at a staff member's home.

Class sessions range from actual demonstrations of the chaplain's role and limitations in marriage counseling to a discussion of methods of referral and the use of community resources. At one point a gynecologist meets with the group to explain how the physical aspects of marriage may call for referrals to a physician.

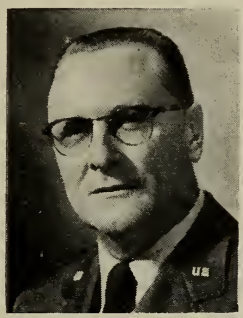
Before the four weeks are over, the chaplains have circled the problems of counseling in many different ways. They have gained information about the modern family in a fact-giving kind of discussion. They have learned about new resources. They have studied processes of communication, both verbal and nonverbal as demonstrated by psychiatrists, psychologists, sociologists, and social psychologists. They have gained new knowledge about modern culture as revealed through scientific research by sociologists and anthropologists. Beyond that, through the case approach, actual problems encountered by the chaplains are reviewed and their meaning discussed.

While all these theories, practices, and resources are given to the chaplains in one form or another, the men themselves intersperse the lecture-discussion demonstrations with such "home work" as making library bibliographies, previewing films, and preparing tape recordings. They are given the opportunity of learning how to interpret, present, and use these materials with groups.

The Office of the Chief of Air Force Chaplains has decided to continue the program annually. Chaplain (Major General) Terence P. Finegan, the present Chief, arranged for two such seminars in 1959. One was held in January, and another in May.

AT A DINNER honoring U.S. Air Force chaplains at the Hogg Foundation's first 1959 Seminar on Marriage and Family Counseling, Dr. Henry A. Bowman received a well-deserved award. The American Social Hygiene Association presented an honorary life membership to Dr. Bowman, who as associate professor of sociology at the University of Texas has contributed much to the chaplain seminars. His *Marriage for Moderns* is in its fourth edition.

CHAPLAINS' QUERIES



A Chaplain-to-Chaplain Department

conducted by

GLENN J. WITHERSPOON

QUERY: *Would you recommend an organization to receive a Protestant chapel offering?*

The General Commission has received many requests to suggest organizations that would be worthy recipients of chapel offerings.

I should like to recommend earnestly The General Commission itself as a possible recipient of a mission offering. One vital and important service rendered by the Commission is related to THE LINK.

A large majority of Protestant chaplains purchase THE LINK for free distribution. It is interdenominational in scope and has broad spiritual appeal to its readers. The lives of many young men and women have been enriched through this Protestant magazine for armed forces personnel.

Each month thousands of copies are made available to Veterans Administration hospitals. In most instances the VA chaplains have no funds for purchasing THE LINK. Your designated offering will make it possible for veterans confined to these hospitals to receive free copies.

There are many Navy installations, especially ships at sea, where no chaplain can be assigned. THE LINK has been made available for free distribution to such units. Copies are placed on board ships and read with great interest by crew members.

In both the Army and the Air Force there are isolated units where THE LINK performs a real ministry. No permanently assigned chaplain is on duty, and visiting chaplains do not have funds that could purchase enough copies to satisfy requests. Your offering will permit the continuation and possible expansion of this service.

THE LINK is published by the General Commission on behalf of its member denominational agencies. It is not published for profit. The constant rise in the cost of production may force the Commission to reduce the scope of this ministry unless help is received.

Should you desire to designate a chapel offering for this worthy cause, your contribution would be greatly appreciated, and checks should be made payable to The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Ave., NE, Washington 2, D.C.

Selected by
CARL W. McGEEHON
Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

Response to Introduction

You were not taken in, I trust, by that introduction. It calls to mind a story about a Texan who heard that a factory in Ohio was interested in buying bullfrog skins. He wired the bullfrog company that he could supply any quantity up to one hundred thousand on demand. Needing the skins badly, the factory wired him to send in the whole hundred thousand.

About ten days later, a single dried little frog skin came through the mail with a rather pathetic letter:

"Gents: I'm sorry about this, but here's all the frog skins there were. The noise fooled me."

I know you were not really fooled by the extravagant claims of that introduction.

Unequal to the Occasion

The invitation to speak to your organization is a distinct honor, but I feel unequal to the occasion. I am reminded of the old farmer who was known all over the county for his ability to cuss beyond description.

One day he came to town with a wagon full of fine Elberta peaches. He was pulling up the hill near the Court House when the end-gate fell out of his wagon-bed and every peach in the wagon rolled down the hill, covering the pavement and parts of the sidewalk. The people expected some fancy cussing. Mothers grabbed their children and ran from the scene. A few stalwarts had the courage to remain. They steeled themselves for the ordeal. Finally the old man bowed and said, "Ladies and gentlemen, I thank you, but I do not feel equal to what you expect of me."

Consequences

A minister was teaching a class of junior boys. One lad was a perpetual troublemaker. He was particularly adept at distracting the attention of the other boys. Finally the clergyman lost his patience and with a serious countenance said

sternly, "Jimmy, the time has come to let you in on one of the secrets of life. Do you have any idea what happens to troublemakers like you when they grow up?"

Jimmy sat motionless while the minister paused to let him and the other boys envisage the terrible consequences of his action. But what really shook him was the minister's answer to his own question, "They grow up to be preachers!"

Jimmy was a model pupil—for the next twenty minutes.

Couldn't Miss It

When I received the invitation to come to speak to this group I felt about the same way the Englishman felt about the discovery of America by Columbus. The story goes that an Englishman came for the first time from the Tight Little Isle to this great continent of ours. He landed in New York and immediately took a train for Los Angeles. Not knowing the country, he was nervous lest he pass his destination by, so he kept one eye glued on the window while he read his book. Three hours passed and he still had not heard anything about Los Angeles, so he called the porter and said: "I say, are we nearing Los Angeles?" The porter said, "No sir." Well, he read for three more hours and then he got more alarmed and called the porter back and asked, "I say, are we nearing Los Angeles now?" "No sir," was the reply.

For three days and nights that kept up, and at the end of that time the porter tapped him on the shoulder and said, "Los Angeles is the next stop." He started to walk away, but the Englishman called to him, "I say, porter." The porter turned back, and then looking reflectively up into the porter's face the Englishman said, "Let me see; Columbus discovered this country, didn't he?" The porter said, "Yes sir, I believe he did." And the Englishman replied, "You know, I don't see how in the devil he could have missed it."

Well, I wouldn't have missed this fine meeting for anything.

Recovery

The speaker told a couple of stories which went over like lead balloons. He recovered his audience, however, when he said: "You know, you remind me of an experience I had the other day at the barber shop. I was having my hair cut—what there is left of it—and the barber wanted to singe it. 'Each hair is a small tube that sort of bleeds when it is cut,' he explained glibly. 'It gets weaker every time your hair is cut. But when I singe your hair it keeps its vigor.'

" 'How do you explain, then, why the hair on my chin grows stronger all the time in spite of the fact that the hair has been cut off every morning for thirty years?' I asked.

" 'Sure I can explain it,' replied the barber calmly. 'You jest ain't the kind of a feller that story was made up to tell to.' "

REVIEWS

Christians and the State by JOHN C. BENNETT. Scribner 1958. 297 pp. $4.50.

Here is a book that, to borrow a phrase from the Quakers, "speaks to our condition." It is probably true to say that never in human history have there been so many points of contemporary crisis and controversy which challenge thoughtful Christian people to re-examine their easy assumptions about both the social relevance of their religion and the nature of the state.

The author is well qualified to lead us through such a re-examination. As professor of applied Christianity at Union Theological Seminary, N.Y.C., for many years, Dr. Bennett has previously written a number of volumes dealing with the social relevance of the gospel in various human contexts. The present volume, while only 297 pages in length, is almost a compendium. Nor was it produced in haste. It is offered to the public only after its subject matter and arrangement were tested by lectureship presentation before several theological school audiences, and by the give-and-take of seminar presentation for several years with his own students at Union. These testing processes have resulted in an unusually comprehensive presentation of important aspects of the subject which otherwise might have been either overlooked or given only a passing reference. We can be grateful for the full-range nature of the author's thinking and writing.

This reviewer is particularly thankful that the opening chapters deal with "Christian Faith in a Religiously Pluralistic Society." It seems to me that to approach the subject of Christians and the state from this point of perspective is of the essence for us who live in the United States of America, both because of the religious pluralism of our own country (which too often does not receive adequate appreciation) and because of the necessity of our growing as rapidly as possible into a fuller comprehension of the nature of the world in which we are seeking peace and order.

Part Two ("Christian Understanding of the State and Its Functions") leads the reader through a most enlightening exposition of the fact that it is impossible to say, "Here is the truth, once and for ever delivered, concerning a Christian understanding of and proper relationship to the state." On the contrary, one is led to see varied implications that have been drawn from various Christian doctrines in the midst of different historical situations and differing kinds of states. These chapters will no doubt require rather careful reading for beginners in understanding the blendings of doctrine, sociology, economics, and political science, that reflect the concrete adjustments made by devout Christians in the midst of differing historical circumstances.

Equally revealing to some will be the distinctions drawn between various conceptions of what the state really is and what it exists to do. Nor does the author overlook the fact that the capacity of man for sin and evil is a constant variable that impedes the happy functioning of either church or state in its relationship with the other. I would venture the guess that many a reader will finish Part Two of this volume with a much greater appreciation of the essential functions and services of the state in our Western world. I doubt if he can finish these chapters without a much greater sense of personal responsibility, both as a Christian and as a citizen, as he sees himself dealing in the existential present with individualism, totalitarianism, capitalism, socialism, Christian freedom, and civil liberties.

Through all these chapters the author brings to bear upon each subject some of the choicest thinking of the theologians, scholars, and statesmen who have had the greatest influence in shaping the development of our governmental institutions and practices.

It is only after this necessary historical analysis that the author brings us in Part Three to a discussion of church and state within the specific context of our American setting. If the reader hopes for a sudden simplification of the problems heretofore discussed, once they are brought to our own doorsteps, he is doomed to disappointment. Nonetheless Dr. Bennett pursues his aim of objective presentation of the various elements involved as he faces the relevant questions of the grounds for a belief in the separation of church and state; the major controversy concerning the meaning of separation; the issues involved in the matter of church, state, and education; a Protestant view of American Roman Catholic power; the direct and the indirect action of the church upon the state; and, finally, the Christian citizen and politics. At the same time, he does not shun the responsibility of giving his readers the benefit of his own best thinking on the relative merits of the various possibilities confronting us.

I repeat: Here is a book that speaks to our condition. It deserves a wide reading, particularly among men and women who stand in positions of religious and social leadership.

—Fred S. Buschmeyer, *General Director of the Washington Office of the National Council of Churches*

The Spirit of American Christianity by Ronald E. Osborn. Harper 1958. 241 pp. $3.75.

With consummate skill this volume presents the incredibly wide range of characteristics that have made and are making American Christianity what it is. Dr. Osborn does not assay to chronicle a detailed history but is content to picture, in vivid language, the central elements of our nation's religious life which have manifested themselves since their transplantation from other lands and their subsequent modifications as the population moved from the Atlantic to the Pacific.

Each of the eight, information-packed chapters reflects the results of exhaustive research. It is the author's skill in condensation that has kept the writing from growing to a cumbersome length. One puts down the book with a feeling that the writer has done a masterful job in organizing and presenting a complicated story.

The treatment may be characterized by its fairness, forthrightness, and dramatic interest.

The material was addressed originally to an audience that was predominantly English, Continental, Asian, and Latin-American. Its mission was that of acquainting "disciples of our Lord in different parts of the world" with facts which would bring about better understanding "at the depths of faith." With telling effect European Christianity is used as a foil for an interpretation of important features found within American Christianity.

The motif is a "sea of faith" which is manifested at three levels: surface waves and storms, strong currents of thought below the surface, and the deeps of common belief. The contest between fundamentalism and liberalism, important though it is, belongs to the upper levels of faith, as do neo-orthodoxy and its inevitable opposition. None of these, however, has essentially affected the "great deep of personal faith in the God and Father of our Lord Jesus Christ," which continues to run a quiet, profound, and steady course.

Chapter II ("A Free Church and a Free State") and Chapter VII ("The Christian Life") are filled with quotations and illustrations, drawn from many sources, that will provide chaplains with valuable collateral reading for Character Guidance lectures making reference to the relationship between church and state. The latter chapter tells of the author's conversations with Europeans who were frankly surprised to find that our soldiers were sincerely friendly, demonstrated an eagerness for companionship, evidenced a pride in their families, and showed an open and natural interest in religion.

Fittingly enough, the final chapter is entitled "The Haunting Question." In it, provocative answers are given to these questions: (1) Does our religion manifest a truly redemptive effect upon the policies of government and business? and (2) Is the present "good fortune" of the American churches a genuine revival of "Christian spirituality"?

Protestant Christians, whether from pulpit or pew, will find the contents of this work stimulating, thought-provoking, and valuable for reference. A Bibliographical Note at the end contains a comprehensive listing of references for further reading and study.

—Mert M. Lampson, *Chaplain (Lt. Col.), USA*

The World of the Old Testament by Cyrus H. Gordon. Doubleday 1958. 312 pp. $3.95.

Since this book is actually a revised edition, under another title, of the author's *Introduction to Old Testament Times* (Ventnor, N.J., Ventnor Publishers, Inc., 1953), extended comment is not called for here. Suffice it, for the benefit of those who do not already know of the book, to say that it provides us with an extremely useful introduction to the Bible and to biblical history written by one who is a recognized Orientalist and who has, at the same time, a rare gift for expressing himself simply and clearly in a manner that any interested reader can follow. One wishes that more scholars of stature had this gift.

The book can be recommended to readers of the Bible generally as well as to more advanced students. It helps

one in a splendid way to see the story of the Bible against the larger background of the ancient Oriental world and illustrates the Bible narrative profusely from recent archaeological and linguistic discoveries—with which the author is fully conversant.

The revision has brought bibliographical references up to date and taken into consideration the most recent discoveries (e.g., the Dead Sea Scrolls). A chapter on the Old Testament in the making has been added.

—JOHN BRIGHT, *Professor of Hebrew and the Interpretation of the Old Testament, Union Theological Seminary, Richmond, Va.*

So You Want to Preach by FREDERICK KELL STAMM. Abingdon 1958. 109 pp. $2.00.

"A Letter to a Young Minister," as this book is subtitled, deals with much more than the preparation and delivery of sermons. It discusses attitudes, habits, skills, and standards of measurement, all of which are essential to success in the ministry.

Dr. Stamm's direct, unaffected style makes the reader feel as if he were sitting in the writer's study, where with humble mien, but with keen insight and rare understanding, a master answers important questions about his calling.

Chaplains will enjoy the reference to a chaplain's prayer on page 8, and the critical comment made on it by a newspaper columnist. One feels the power of simple truth as the author urges the necessity of working out "a religion which is adequate to meet the problems of history."

With superb skill, Dr. Stamm describes the pitfalls a young minister must learn to avoid: lack of mental

The Christ of the Earliest Christians

WILLIAM M. RAMSAY. Did the first Christians regard Jesus as primarily human, or did they from the beginning insist on His divine nature? Studying the sermons of Peter, Stephen, and Paul in Acts, Dr. Ramsay finds that Jesus was indeed regarded as the very Son of God. Helpful to teachers and students in the study of Acts, which begins in October.

$3.00

God in the Eternal Present

CARL G. HOWIE. God does not belong only to the dim past or the distant future, says Carl Howie. God is active right now in each of our lives. In the light of His eternal presence, Dr. Howie discusses such questions as: What is God like? Is what the Church proclaims pertinent? How can we escape anxiety and guilt?

$2.25

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JOHN KNOX PRESS
RICHMOND, VIRGINIA

and spiritual discipline, failure to measure up when death visits a home, an unsound estimate of one's limitations, the spread of scandal, setting up oneself as an economic expert, and uncharitable treatment of an older minister in the parish. He pleads for the kind of men who "can look over the horizon" with a deep sense of their own "littleness" and yet "have faith, hope, and love."

The chapters entitled "Prophet in the Pulpit" and "Priest at the Altar" present a happy balance between the priestly and prophetic functions of the ministry—a flying goal toward which all servants of God should strive.

With simple, forceful eloquence, the concluding words of the book urge the young minister to make this commitment: "Listen, world, I am coming to dedicate my life to your desperate needs."

Though addressed to men just beginning their ministry, this volume will prove provocative to preachers and chaplains with years of experience.

—Mert M. Lampson, *Chaplain (Lt. Col.) USA*

The People of the Dead Sea Scrolls by John Marco Allegro. Doubleday 1958. 192 pp. $5.00.

Anyone who has had the slightest interest in the Dead Sea Scrolls—and who has not?—would prize this book. Superb photography shows the discovery of the Scrolls, the subsequent archaeological excavations and research, the Scrolls themselves, and the rocky desert with the remains of the ancient Essene community in which the people of the Scrolls practiced their austere faith. Accompanying the pictures, a lucid text explains the history of the Scrolls and their importance to present-day religious faiths.

The author, who is an authority on comparative Semitic philology, was the first British representative on the International Staff for Editing the Scrolls from the Judaean Desert.

—J.A.L.

Man's First Love: The Great Commandment by Ralph W. Sockman. Doubleday 1958. 211 pp. $2.95.

This 17th book by Dr. Sockman explores in all its ramifications the commandment "Thou shalt love the Lord thy God with all thine heart. . . ." He spells out how this "first love" shapes and strengthens all other relations—to family, friends, and country. There are chapters on "Love in the Daily Round" and "Love for Neighbor" in which he pauses to jingle some of the coins we all seem to enjoy handling today—mental health, togetherness, extrasensory perception. The analysis closes with Christ's new commandment, "a portrait of divine love so personal that it penetrates where abstractions do not reach. . . . He transformed the command to love God from the push of duty to the pull of desire."

Homiletically, the style is impeccable. Quotations and anecdotes are rich, and artfully placed. The reasoning is systematic. The phrasemaking for which Dr. Sockman is known is evident in such lines as "When does believing become seeing?" The pro-

phetic courage here is admirable, particularly in his comments about "Christian coexistence" and about love for enemies. Throughout, he shows his ability to communicate with the man in the pew, or the one rocking beside his radio, on a porch out in Iowa.

No doubt this book will have appeal to many readers who would be puzzled or repelled by the kind of preaching that might cause a stir in seminaries. But the total effect here is, in some way hard to define, tired. The print, incidentally, blears the eyes, and the book's jacket is perfunctory. So reliable an author deserves better from his publishers.

—Elisabeth D. Dodds, *Waterbury, Conn.*

52 Story Sermons by Benjamin P. Browne. Judson 1958. 179 pp. $2.50.

There is no question in the writer's mind of the interest in, and value of, a children's sermon in the worship service for a chapel ministry of the parish type. Properly told and of interesting content, the children's sermon can also help to increase chapel attendance through the children's insistence on their parents' taking them to church.

Some storytellers may be born, but most preachers need to learn the art of storytelling for children. Once mastered, it is well worth the effort. Then the major problem becomes one of good source material.

This book contains not only 52 "story sermons," as the title indicates, but also 29 pages of aids on the theory and technique of effective storytelling. This section can be very helpful to the chaplain who is willing to take the time to develop this worthwhile and appreciated part of the worship service. (There will always be a few adults, without small children, who will take exception to the practice, but the expression of appreciation of the parents of "small fry" more than counterbalances the former.)

For children's sermons, or on other occasions when the chaplain must speak to smaller children, the stories in this volume have been tested, and with very few exceptions adapt themselves well to a chaplain's use. The book also includes a fairly representative list of books with a similar purpose that have been published during the past half century. (Don't overlook the really old books in this field. Their stories are apt to be "newer" to the youngsters than those in many of the more modern books, whose stories they are more likely to have heard.)

This volume is worth more than its price as a source book for "tellable" stories for special and "ordinary" days.

—Herman J. Kregel, *Chaplain (Lt. Col.) USA*

Faith for These Troubled Times by Denson N. Franklin. Revell 1958. 123 pp. $2.00.

Here are 12 sermons by the minister of the First Methodist Church, Gadsden, Alabama. Dr. Franklin is a thoroughly topical preacher, with a deep interest in and sensitivity to human problems. He acquits himself splendidly within the limitations of this homiletical method. He is an excellent storyteller and uses illustrations by the armloads. Where can he possibly get so many? He has an alert mind, a vivid imagination, and obvi-

ously a love for people. Any biblical preacher who feels that his sermons are dull should read this book in order to catch some needed stylistic traits from the other extreme.

—Donald Macleod, *Associate Professor of Homiletics, Princeton Theological Seminary, N.J.*

Understanding the Bible by Fred J. Denbeaux. Westminster 1958. 94 pp. $1.00.

No undergraduate college has a greater reputation for its biblical department than Wellesley. And in this department no teacher is more popular than the brilliant author of this book —who, by the way, was an Army chaplain in World War II. When he writes about "understanding the Bible," the reader can expect a treat.

This is one of the more recent, and one of the best, little volumes in the "Layman's Theological Library" under the general editorship of Union's Robert McAfee Brown.

The first chapters establish the setting, and the frame of mind, for serious lay scholarship. The tools of biblical study are carefully set before us, not as ends in themselves, but as the means whereby we try to understand what God has done in the past, and what he seeks to do with us.

The later chapters put before us what the author calls the two main concerns of the Bible. These are the creation of the covenant-bond between God and his people and, later, the re-creation of that bond. As Dr. Brown says in his Foreword: "If we have some kind of hold on these things, the chronologies and maps and charts can be seen in their proper perspective."

With a double emphasis on "the thrill of learning" and the conviction that "learning involves listening," Professor Denbeaux leads us not only to *see the Bible* in a fresh way but also to *see the world* through the eyes of the Bible.

—J.A.L.

Principles of Christian Worship by Raymond Abba. Oxford 1957. 196 pp. $2.75.

Christian Worship: Its History and Meaning by Horton Davies. Abingdon 1957. 128 pp. $2.00.

Indicative of the recent upsurge of interest in liturgy and worship are these able books by two English Congregational ministers, who are also teachers.

Principles of Christian Worship is intended as an introduction to the study of worship and as a guide for ministers in the conduct of worship. The first of its six chapters is devoted to the theological basis of Christian worship, the second to its origins and development. One chapter each is devoted to preaching, public prayer, church music, and the sacraments. The treatment of each topic is thought-provoking.

Christian Worship: Its History and Meaning is developed in three parts: The history of worship. the content of worship, and "worship and life." Part One traces the development of Christian worship from apostolic times to the present, indicating major traditions. Part Two includes a consideration of prayer, praise. preaching, and the sacraments. Part Three deals with such questions as "Why go to church?" and "Why so many kinds of worship?" Like Mr. Abba's book, this

volume has that all-too-rare combination of scholarship and readability. The author is now professor of religion at Princeton University.

—Fred Cloud, *Editor of Older Youth Materials, The Methodist Church*

Premarital Pastoral Care and Counseling by Wayne E. Oates. Broadman 1958. 71 pp. $1.00.

The religious institution—chapel or church—can enlist the affection and loyalty of young people if it has a comprehensive premarital guidance program.

That is the view of Dr. Wayne E. Oates, one of the foremost authorities in pastoral care. The author of many books and articles in that area, he is professor of psychology of religion at Southern Baptist Theological Seminary, Louisville.

Without a program of marriage counseling, Dr. Oates contends, the religious institution "loses its appeal for and hold upon the life of young married couples." Moreover, statistics demonstrate, he adds, "that it is during these first three or four years of marriage that the preponderant majority of divorces occur."

Dr. Oates describes the responsibility of the church for marriage, the pastor's role in premarital guidance, interviewing and counseling methods, and special problems that arise.

Dr. Oates believes the pastor should work out an exegesis of biblical materials on the husband-wife relationship. As a guide, he has included an outline of New Testament teachings on relationships within the family.

The author contends that the wedding is a worship service "in the holy place of the eternal God. The pastor is permitted to share a sacred moment with them [the bride and bridegroom] as they express their commitment to each other and to God."

This valuable, practical book will help pastors to provide counseling and to marry couples in an atmosphere of confidence, considerateness, compassion, reverence, and appropriate motives.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

Emotional Problems of Adolescents by Gallagher and Harris. Oxford 1958. 174 pp. $3.50.

The chief of the Adolescent Unit at the Children's Hospital in Boston, who for many years, as school physician at Andover, kept a wise eye on boys, has teamed with a notable psychiatrist to turn out this useful book about teen-agers.

The style is crisp, uncluttered by psychiatric jargon, and most points are illustrated with an illuminating case example. The point of view is warm and sensible. ("Remember always that kindliness antedates psychiatry by hundreds of years.")

Chaplains would find particular use for its sections on homesickness, on psychosomatic disorders, and on how to distinguish between merely effeminate and actually homosexual symptoms. The book also contains valuable advice on how to spot severe disorders which a counselor should hastily pass along to therapists.

This would be a steadying book to give parents who might be wringing their hands over the child who has suddenly become a stranger, or an oaf. ("Adolescents . . . are resilient, they have great capacity for change, and they are in an unsettled period

with wide swings in emotional reaction." And again, "Well-adjusted parents who have themselves under control, who have their own satisfying lives, usually produce children like themselves. . . . A well-balanced but active home is the best insurance against future emotional troubles for the children who grow up in it.")

A quality chaplains will spot in this book is the appreciation expressed throughout for the role of minister as counselor. "The respect and esteem which generations of Yale men feel for their beloved Chaplain Sidney Lovett is, happily, but one of many examples of what religion and a man of religion can do for young people."

—Elisabeth D. Dodds, *Waterbury, Conn.*

Social Growth Through Play Production by Jack Simos. Association 1957. 192 pp. $3.75.

Jack Simos describes how the centuries-old dramatic form is being put to use today to help individuals understand the dynamics of human behavior.

He is executive director of the Children's Aid Society of Indiana and has worked in Bellefaire, the residential treatment center for emotionally disturbed children at Cleveland. The author, a former salesman, got into little-theater work and returned to school to study drama, education, and social work.

Simos' book deals with how young people can grow through taking part in the readying of a staged play. To the participants can come acceptance of self, enrichment of living, brain food for discussion, understanding of self and others, satisfaction of the need for adventure.

One case history, for example, is about a boy with a dull-normal level of IQ-85 as disclosed in one test. The youth was given to temper tantrums. After taking part in a play, he learned some measure of self-control, made a significantly higher score in a second IQ testing, became editor of a campus paper, gained a new interest in painting, entered the Navy, and became a drill instructor.

Not every play may produce such noticeable changes, but drama can induce change, and clergymen need to be aware of its potentialities.

—James W. Carty, Jr., *Religious News Editor*, The Nashville Tennessean

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Addresses of publishers whose books are reviewed above

Abingdon Press, 201 Eighth Ave., South, Nashville 3, Tenn.

Association Press, 291 Broadway, New York 7, N.Y.

Broadman Press, 127 Ninth Ave., Nashville 3, Tennessee

Doubleday & Co., 575 Madison Ave., New York 22, N.Y.

Harper & Bros., 49 E. 33rd St., New York 16, N.Y.

The Judson Press, 1701 Chestnut St., Philadelphia 3, Pa.

Oxford University Press, 417 Fifth Ave., New York 16, N.Y.

Fleming H. Revell Co., 316 Third Ave., Westwood, N.J.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

NEWS ROUNDUP

CHAPLAINS

Recent changes on the staff of the Navy Chief of Chaplains:

James E. Reaves, coming from the U.S. Naval Medical Center, Bethesda, Md., has replaced **Orlando Ingvoldstad, Jr.,** as head of the Personnel Branch. Chaplain Ingvoldstad goes to the Menninger Foundation for a year of postgraduate study.

Newell D. Lindner has replaced **Francis P. Adams** as head of the Reserve Section. Chaplain Adams becomes senior chaplain at the U.S. Naval Station, Rota, Spain.

Vincent J. Lonergan, coming from duty aboard the *USS Los Angeles,* has replaced **Francis L.**

Official U.S. Army Photo

Secretary of the Army Wilber M. Brucker was guest speaker at a luncheon given by Chief of Army Chaplains Frank A. Tobey, at Fort McNair, Washington, D.C., at the close of the 1959 Conference of Army and Command Chaplains. Secretary Brucker greets Chaplain Maurice S. Kleinberg, of Walter Reed Army Medical Center, as Chaplain Tobey looks on. In the background, left to right, are the Deputy Chief of Chaplains, William J. Moran; Commissioner M. Marshall from the Salvation Army; and the Rev. Dr. Marion J. Creeger, executive secretary of The General Commission on Chaplains and Armed Forces Personnel.

Garrett as head of the Training Branch. Chaplain Garrett becomes the chaplain at the U.S. Naval Support Activity, London, England.

Carl W. McGeehon will report to the Office of the Chief of Air Force Chaplains in July. He is to relieve **Harold D. Shoemaker** in the Activities Support Branch of the Professional Division. Chaplain McGeehon is now staff chaplain at the Air Command and Staff College of the Air University, Maxwell Air Force Base, Ala.

Daniel F. Meehan, formerly district chaplain of the Fifth Naval District, Norfolk, Va., has been appointed to the newly created post of Commandant of the Marine Corps' Assistant for Chaplain Corps Activities. In his new post Chaplain Meehan will act as liaison between Navy chaplains assigned to Marine Corps commands and Headquarters Marine Corps, Washington, D.C. This is said to be the first time in the 183-year history of the Marine Corps that the Commandant has had a chaplain assigned to his staff.

Changes of assignment in the Berlin Command earlier this year brought **Alford V. Bradley** to Berlin as command chaplain. He replaced **Gomer S. Rees,** who became senior chaplain at Fort Ritchie, Cascade, Md. At the same time the assistant command chaplain, **William C. Taggert,** left Berlin to become post chaplain at Fort Monroe, Va. He was replaced by two men—**Paul Hunsberger** as "special troops chaplain" and **Thomas O. Williamson** as chaplain of the Third Battle Group.

The Merchant Marine Memorial Chapel, now being constructed at the U.S. Merchant Marine Academy, Kings Point, Long Island, N.Y., is to be a memorial to all the U.S. Merchant Marine seamen and officers, including 212 of the Academy's graduates, who gave their lives at sea in World Wars I and II. The Academy and the chapel are described in the spring number of the *Navy Chaplains Bulletin* by Chaplain **John M. Danielson,** who last December was assigned to a new billet for a Protestant Navy chaplain at the Marine Academy. Catholic services are provided by Merchant Marine Chaplain **John T. McKenna,** and Jewish services are provided by VA Chaplain **Hirsch Freund.**

The following Navy chaplains attended a second Chaplain Corps Executive Development Seminar, conducted in April at Harvard University: Max G. **Beck,** Arthur P. **Finan,** Joseph J. **Tubbs,** A. M. **Oliver,** Jesse L. **Swinson,** Edmund W. **Pipho,** Eugene J. **Kapalczynski,** George E. **Thomas,** Charles H. **Iley,** and David M. **Humphreys.** The seminar was conducted by representatives of the Navy Chief of Chaplains and three members of the Harvard faculty.

The Navy Chaplain Corps has announced that its five postgraduate training billets for 1959-60 will be filled by Orlando **Ingvoldstad,** John E. **Zoller,** Henry H. **Hayes,** James J. **Killeen,** and Harry D. **Johns.**

The March issue of *Pastoral Psychology* featured as "The Man of the Month" Chaplain **Charles I. Car-**

Official U.S. Navy Photo

Five of the girls and boys in this catechism class are either daughters or grandsons of chaplains. The class was conducted recently at the Chapel by the Lake, U.S. Naval Training Center, Great Lakes, Ill., by Center Chaplain R. M. Schwyhart.

The five, all on the front row, are identified as follows: first and second from left, Mark and Walter Denekas, grandsons of Capt. and Mrs. H. M. Peterson, CHC, USN (ret.) and sons of Cdr. and Mrs. W. R. Denekas; third from left, Pamela Frame, daughter of Cdr. and Mrs. C. A. Frame, CHC, USN; fifth from left, Karin Carlson, daughter of Lt. and Mrs. K. W. Carlson, CHC, USN; and sixth from left, Laura Beth Schwyhart, daughter of Capt. and Mrs. R. M. Schwyhart, CHC, USN.

penter, the former Chief of Air Force Chaplains who is now Protestant Cadet Chaplain at the U.S. Air Force Academy. Another feature of this issue was an article on "The Military Chaplain as Counselor," written by **Martin H. Scharlemann,** the Concordia Seminary professor who is active in the U.S. Air Force Reserve.

Navy Chaplain **E. R. Weidler,** of the Evangelical and Reformed Church, arrived in Antarctica May 1 for his new assignment with Deep Freeze V.

From the U.S. Army Advisory Group, Korea, comes a tribute to the creative leadership of **Edgar A. Raynis,** former chaplain of Detachment "L" who has now returned to Levittown, N.Y. Under his leadership a chapel and dispensary were constructed at a leper colony (there are some two million lepers in Korea).

And he helped the colony further by securing donations of livestock. The KMAG tribute speaks also of his support of orphanages in the Wonju area, resulting in better living conditions for some 400 waifs. As Adviser to the ROK Chaplains Corps, Chaplain Raynis established a sorely needed circulating library for the Protestant chaplains of this infant corps.

Eric H. Arendt (United Church of Christ) has replaced **Joseph P. Mannion** as Force Chaplain of Fleet Marine Force, Pacific. Father Mannion, who retired in March after 20 years of naval service, has returned to the Diocese of Pittsburgh.

The Navy Chaplains Bulletin notes that Chaplain **W. M. Moore** was cited by the Commandant of the 11th Naval District for rescuing a drowning youth, Leroy Bates, age 16, from a canal at El Centro, Calif.

Staff Chaplain **Russell L. Blaisdell** reports a spectacular increase in chapel attendance throughout the 17th Air Force. This far-flung command includes Islamic Libya, Morocco, and Turkey; Catholic Italy; and Orthodox Greece. "Attendance in '58," he says. "went up about 93 per cent—despite improvisation of facilities—meaning that 392,031 persons attended religious services in '58 as compared to 202,-777 in 1957." He attributes the increase to the fact that there are now 23 Air Force chaplains serving in the Mediterranean, bringing almost to an end the day of the 17th's "peripatetic parsons."

At Wheelus AFB, Libya, a "cry window" was recently installed in the vestibule of the main chapel to permit parents to bring their babies to church without interrupting services. Consisting of a sound-proof glass panel, it affords visibility into the church proper, while a public-address system makes the service audible. At Wheelus, said to be "the Air Force base with the largest population of any outside the U.S.," a complete religious program, under the guidance of Wing Chaplain **William G. Woods,** is provided by Chaplains Luther D. **Fletcher,** Melvin E. **Witt,** Aloysius W. **Hemkens,** and Albert J. **Blasingame.**

NATO's sprawling base in Italy, situated in the apex of a triangle with Venice and Trieste, is Aviano. There, some four miles from the

Official U.S. Army Photo

Chaplain (Col.) Charles E. McGee is the newly appointed First U.S. Army Chaplain at Headquarters, First Army, Governors Island, N.Y. He went to First Army from Fort Dix, N.J., where he was post and training center chaplain. Chaplain McGee has had many assignments since he was chaplain of the 3rd (Old Guard) Infantry Regiment in Europe. As command chaplain of the 3rd Logistical Command, he took part in the Inchon invasion. For his service in Korea he was awarded the Bronze Star. He also wears the Army Commendation Ribbon with First Oak Leaf Cluster.

Marines of Camp H. M. Smith, Headquarters of the Fleet Marine Force, Pacific, celebrated Easter this year by erecting a neon cross atop their command post at Halawa Heights, overlooking Pearl Harbor, on Oahu, Hawaii. Base features for the day included a sunrise service beneath the cross and an Easter egg hunt for the children.

Official U.S. Marine Corps Photo

Dolomite Alps, Chaplain **Jesse M. Howat** conducts services in one wing of a former dining hall. Future improvements planned for the 150-seat "chapel" include proper chapel furnishings.

In Greece. the 7206th Support Group recently opened its new $4 million base at Athenia—"Crossroads of the Middle East." Here Chaplains **Robert F. Flanagan** and **Crandall Hunt** minister to members of the 7206th as well as 26 other U.S. organizations operating in Greece today. "Services are now held in the dining hall of a new dormitory, but current planning points to construction of a chapel by 1962."

In Turkey. plans are under consideration for construction in 1960 of chapels at Adana and Ankara. At Adana, Chaplains **Paul S. Haney** and **Bradley T. Morse** hold services in a Butler-type hut abutted to the base theater. At Ankara, Protestants worship in a 780-seat movie house and Catholics in a 100-seat chapel on the premises of the Italian Embassy. Chaplains there are Meredith P. **Smith,** James F. **Gribbon.** and Norman C. **Johnshoy.**

In Izmir, Turkey, Chaplains **James B. McLeroy** and **Cornelius F. McLaughlin** conduct their respective services in a 4th-floor auditorium of a converted warehouse and the Santa Maria Church.

In Istanbul, Protestant services are held in a school building and Catholic services in the chapel of a Catholic school. The chaplains there are **Laurence E. Saul** and **Robert C. Dillenbeck.**

From Osan, Korea. Chaplain **John L. Smart,** of the 6314th Air Base Group, writes about a prayer program that might prove effective at other

bases as well. He says: "With the aid of material distributed through the Chief of Air Force Chaplains Office (inserts for Sunday chapel bulletins with information about a given country—its struggle for freedom, the U.S. Armed Forces serving there, etc.) our chaplains can urge each worshiper to remember the 'country of the week' in their daily prayers. In addition to praying for this particular country, its leaders and people, we should be reminded to pray for the U.S. personnel living there that their witness for our country and our God will be in keeping with our faith."

Four Bibles in various Philippine dialects were presented recently to Maj. Gen. **Chester E. McCarthy,** 12th Air Force commander, by 13th Air Force Chaplain **Henry C. Bristow** at Clark AFB, P.I. The Bibles were a welcome addition to the global Bible collection of the 12th Air Force.

At the suggestion of **Francis Cardinal Spellman,** the great organ to be installed at the National Shrine of the Immaculate Conception in Washington, D.C., will be dedicated to Catholic **chaplains and servicemen** who lost their lives during the two World Wars and the Korean conflict. The organ is expected to cost $250,000. Its 10,000 pipes will range from small ones of less than half an inch to others towering over three stories high. The Shrine, under construction since 1922, is expected to be completed this fall. It will be one of the ten largest churches in the world.

The **Kirchentag** will be held this year Aug. 12-16 in Munich, Germany.

PERSONALITIES

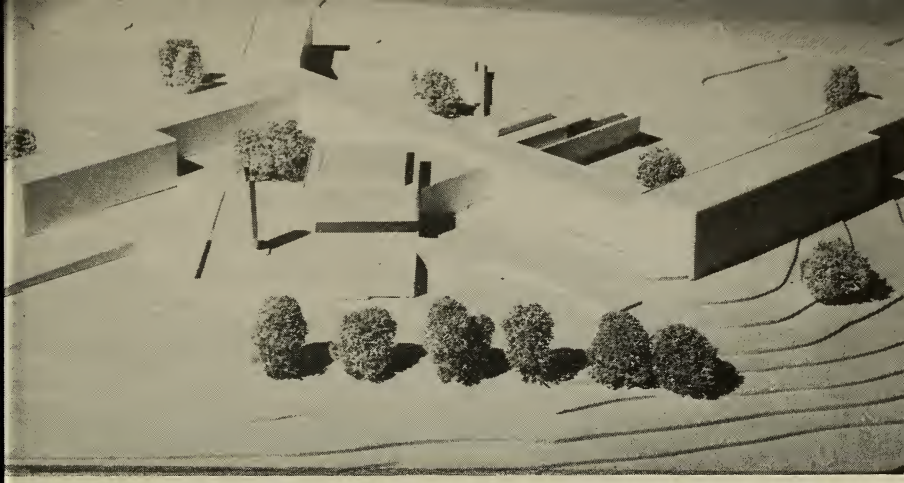
An Air Force Academy cadet has received one of the highest honors in the academic world. Cadet **Bradley C. Hosmer,** of Dunseith, N.D., has been selected for a Rhodes Scholarship. Beginning in the fall, he will spend two years at Oxford University, England, studying philosophy, politics, and economics. Cadet Hosmer, whose father is Col. Clark L. Hosmer, Lackland AFB, Tex., will graduate with the Academy's first class in June 1959.

David A. MacLennan, pastor of Brick Presbyterian Church, Rochester, N.Y., conducted retreats for Protestant chaplains in Europe this spring. On his return he told his congregation: "Educational, moral, spiritual qualifications for admission to the chaplaincy were never higher than today. I was deeply impressed by the pastoral skill, the Christian commitment, the fine human qualities of the chaplains I met." Since 1950, Dr. MacLennan has served as Religious Consultant to Protestant Chaplains in the three branches of the military forces.

Chalmers Coe, associate professor of practics at Hartford Seminary Foundation since 1956, has been designated to succeed Alexander Converse Purdy as dean of the Hartford Theological Seminary when he retires June 30, 1960.

Roger L. Shinn, of the Vanderbilt University Divinity School, will become professor of Christian theology at Union Seminary, N.Y., effective July 1.

On the same date **William D.**



The artist's model above shows the contemporary style of the proposed new headquarters of the World Council of Churches in Geneva, Switzerland. It is expected that earth will be turned for this structure in the fall of this year, and that it will be ready for occupancy in 1960. Funds are now being raised for the 236-room headquarters, which will cost $2,500,000. The World Presbyterian Alliance and the Lutheran World Federation are expected to occupy rooms in the new building, which will be located near the Palais des Nations, headquarters of United Nations.

Though reluctant to leave the beautiful Chateau de Bossey at Celigny, and even the wartime barracks and converted residences on Route de Malagnou in Geneva, the staff will be glad to have elbow room for a change and to be comfortably warm on bitter winter days.

Davies, professor of religion at Princeton University, will become professor of New Testament at Union.

Andover Newton Theological School has announced the appointment of **Culbert G. Rutenber** as professor of social ethics and philosophy of religion, effective January 1959.

The new primate of the Greek Orthodox Church of North and South America, **Archbishop James,** was "enthroned" April 1 at Holy Trinity Cathedral, N.Y.C. Formerly Metropolitan James of Melita (Malta), he has served since 1955 as a representative of his church to the World Council of Churches. Archbishop James succeeds the Late Archbishop Michael, who was one of the six presidents of the World Council of Churches.

Don W. Holter was inaugurated recently as president of National Methodist Theological Seminary. Kansas City, Mo.

Robbins W. Barstow, who retired May 1, was succeeded by **Raymond A. Gray** as executive director of the Department of Overseas Union Churches of the National Council of Churches. Mr. Gray was minister of the Gamboa Union Church in the Canal Zone for six years.

Your Help, Please!

We are anxious to maintain accurate mailing lists, that we may communicate with you personally from time to time. *Please fill out the following form, tear it out, and mail it to* THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL, 122 Maryland Ave., NE, Washington 2, D.C.

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PRESENT ADDRESS _____

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Official U.S. Navy Photo

Lt. Alfred R. Saeger, Jr., CHC, USN (Mo.-Syn. Luth.) returned with a full beard after 12 months in the Antarctic. He is shown here discussing his experiences with members of the Staff of the Navy Chief of Chaplains, Washington, D.C. Left to right: Cdr. Francis P. Adams; Lt. Saeger; Capt. Francis O'Leary; Cdr. William W. Parkinson; Cdr. Orlando Ingvoldstad, Jr.; and Cdr. R. A. Cahill.

AT YOUR SERVICE

Audio-Visual Aids

A new color filmstrip shows **Albert Schweitzer** at his work in French Equatorial Africa. Its 100 pictures, taken by the expert photographer Erica Anderson, are based on her documentary film *Albert Schweitzer*, which won an Academy award.

A typed commentary accompanies the filmstrip. The same commentary can be had on an LP record. Time, about 30 minutes.

Cost: $30 with LP record: $25 with typed commentary only. Order from the Albert Schweitzer Fellowship, 156 Fifth Ave., New York 10, N.Y.

Kinescopes are now available of programs that have appeared on the Sunday shows *Look Up and Live* (CBS-TV) and *Frontiers of Faith* (NBC-TV). They are useful for getting a discussion started.

No rental fee is charged, but there is a service fee of $5.00 to pay for maintaining and circulating this library.

For a list of available kinescopes, write to TV Distributing Department, Broadcasting and Film Commission, 220 Fifth Ave., N.Y.C.

Two sets of color slides illustrating the life, program, and work of the **International Christian University** in Japan are now available on a free-loan basis. Of special interest this year, which marks the 100th anniversary of the introduction of Protestant Christianity into Japan.

The sets may be obtained from The Japan International Christian University Foundation, Inc., 44 E. 23rd St., New York 10, N.Y.

Music

Three complete **recorded libraries** of sacred music may be ordered from the Protestant Radio and TV Center, 1727 Clifton Road, NE, Atlanta 6, Ga. These aids to worship, anthems, seasonal selections, and favorite hymns are especially designed for devotional radio programs or church services. The three libraries are (1) Pipe Organ and Male Quartet, (2) Pipe Organ and Choir, and (3) Pipe Organ Selections.

Recorded on 12″ Vinyl discs at 33 1/3 RPM, selections are separated by a spiral groove. Available also are de luxe albums with 13 pockets fashioned to hold a library of more than a hundred selections.

Cost: records, $3.00 each; albums, $2.00 each.

Of the many **song and chorus books** published by Schmitt, Hall & McCreary (Park Ave. at Sixth St., Minneapolis 15, Minn.), one of the most useful is *101 Chorales Harmonized by Johann Sebastian Bach*. The topical index shows chorales for all special days of the church year. 96 pp., octavo size. $1.00.

Publications

The latest edition of *A Guide to Books on Recreation* lists over 800 books of 128 publishers, of which 230 are new titles. May be ordered, at 50¢, from the National Recreation Association, 8 W. Eighth St., New York 11, N.Y.; and all books may be ordered from the same address.

THE new chairman of The General Commission on Chaplains and Armed Forces Personnel is the Right Reverend Henry Irving Louttit, Bishop of South Florida. The Protestant Episcopal bishop succeeds Reuben H. Mueller, a bishop of the Evangelical United Brethren Church, who was chairman during the biennium 1957-59. Bishop Louttit, who served as a U.S. Army chaplain 1941-45, is chairman, also, of the Armed Forces Division of the National Council of the Protestant Episcopal Church.